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the Hidatsa. Schoolcraft says, in the narrative of his expedition to Cass Lake in 1820, that the Indians were cultivating corn in the region of Red Lake, and to a lesser extent on the Upper Mississippi.

As the first among the Sioux to raise much corn, these authors note the Isanti, or Santee people, who, previous to 1750, lived about Mille Lacs, but were driven south to the Mississippi and Minnesota Rivers by the Ojibway. Cass and Schoolcraft saw cultivated fields of corn adjoining Little Crow's village, near the site of St. Paul, and on the second day of August, 1820, they attended a ceremonial feast of these Sioux held at that place. This festival was one that was held when the ears were ripe for boiling, and the Indian women presented many basketfuls of the corn to the travelers, who accepted as much as they could store in their canoes.

WARREN UPHAM

Elling Eielsen og den Evangelisk-lutherske Kirki i Amerika. By E. O. MÖRSTAD. (Minneapolis, Folkebladets Trukkeri, 1917. 474 p. Illustrated.)

The student of Lutheranism who seeks information concerning the division into sects which resulted in the Hauge Synod and the Evangelical Lutheran Church will find much of interest in this work, which purposes to show Eielsen's sincerity as a Christian and as a pastor and to prove the lack of foundation for criticism passed upon his ordination as a pastor as well as upon his later religious activities. The book opens with an account of religious conditions in Norway and of Eielsen's early work in the Scandinavian countries. Then follows a narrative of his departure for America on July 15, 1839, and his trip across the country through Albany and Buffalo to Chicago, where he preached his first sermon.

A short review of religious conditions in the Fox River settlement, Illinois, and in early Scandinavian settlements in Wisconsin is given as a preface to a discussion of Eielsen's ordination, for it was to minister to this region that he was made, according to Mörstad, the first Norwegian Lutheran minister in America. This is followed by an account of the first meeting of Lutherans

held at Jefferson Prairie, Wisconsin, in 1846, and the adoption of a church constitution. From this place on throughout the volume, differences of opinion and sectarian strife constitute an outstanding theme. These difficulties ultimately resulted in a separation of the religious communities into those who aligned themselves to form the Hauge Synod in 1876, and those who stood firmly by Eielsen and the first constitution, thereby constituting the Evangelical Lutherans.

For the student of history other than religious, Mörstad's *Elling Eielsen* offers little that is of interest, and this scanty material is difficult to find since it is scattered throughout the book, which, unfortunately lacks an index. Short biographical sketches are given of laymen and churchmen who worked both with and against Eielsen in the religious field. Minnesota is seldom referred to. A letter dated North Cape (Wisconsin) January 29, 1863, written by Mrs. Eielsen to her husband who was then in Norway, includes a few details concerning the Indian outbreak in Minnesota. An account of a church meeting which was held in Fillmore County, June 5–13, 1875, deals only with doctrinal controversies. Again, when writing of a visit paid by Eielsen, in 1875, to Pastor Thompson, who had charge of a congregation of ninety families in Lac Qui Parle, the author devotes his attention exclusively to matters religious.

Mörstad makes frequent use of private and church letters and of periodicals, particularly the *Chicago Lutheraneren.* For pioneer history he depends largely upon Langeland's *Nordmaendene i Amerika.* The plan of the book lacks concentration and direct progress of the central purpose. A strong religious and sectarian flavor pervades the whole. One concludes a reading of the book, however, with a belief in the unwavering, stern sincerity of the pioneer pastor, Elling Eielsen, whose activities in America extended even to Texas, but whose main work was done in Illinois, Wisconsin, Iowa, Minnesota, and South Dakota, centering in Chicago where he both began and concluded his religious teachings.

SOLVEIG MAGELSSEN